

2074

THE LAST FAREWELL SERMON,

PREACHED AT THE
TABERNACLE, near MOORFIELDS,

APRIL 1, 1792. K

By the Rev. JOHN BERRIDGE, M.A.
LATE VICAR OF EVERTON, BEDFORDSHIRE.

Taken in Short Hand, at the Time it was delivered,
and faithfully transcribed.

To which is added,

A Short Account of Mr. BERRIDGE's Death, in a Letter
from a Friend, who was with him the Day he died. Also a
Narrative of the Respect shewed to him by his Friends in London.

The Memory of the Righteous is blessed.

L O N D O N:

Printed and Sold by J. CHALMERS, No. 81, *Old-Street*.

Sold also by J. MATHEWS, Strand; M. TRAPP, G. TERRY,
and J. PARSONS, Paternoster-Row; J. S. JORDAN, Fleet-
Street; W. ASH, Middle-Moorfields; T. STRATTON, Tot-
tenham-Court-Road; G. OFFOR, Postern-Row, Tower-
Hill; D. TAYLOR, Union-Street, Bishopsgate-Street; J.
Low, Crown-Street, near Finsbury-Square, Moorfields; R.
PEACOCK, Parson's-Street, Ratcliff-Highway; and by Mr,
FARLEY, Bristol.

M DCC XCIII.

[PRICE SIX PENCE]

6

THE FIRST

FARRINGTON'S SERMON

PREACHED AT THE

FARRINGTON'S, NEW MOORFIELD

APRIL 1. 1702.

By the Rev. JOHN BURNHIDE, M.A.

Printed by J. Sturges, at the Press of the University of Cambridge.

Price 1s. 6d. per Volume.



P R E F A C E.

AS the memory of the Rev. John BERRIDGE is very precious to many of God's people, it is presumed the following last farewell Sermon will be very acceptable to them, especially to those who heard it ; who it is not doubted will be ready to attest that it is an exact copy of what was delivered.—That the great Head of the Church may bless the publication of it, is the sincere prayer of

The PUBLISHER.

P R E F A C E.

As the memory of the Rev. John
Barndorff is very precious to
many of God's people, it is presumed
that the following last farewell sermon
will be very acceptable to them, especially
to those who heard it; who it
is not doubted will be ready to attest
that it is an exact copy of what was
delivered. That the great Head of
the Church may bless the publication
of it, is the sincere prayer of

THE PUBLISHER.

A
S E R M O N,

Ec. Ec. Ec.

PSALM lxii. 8.

*Trust in the Lord at all times, ye people:
pour out your hearts before him: God is
a Refuge for us.*

THIS Psalm is a very precious one,
full of gospel manna; containing di-
rections for the church, how to walk
with God.

The Psalmist says, “ Truly, in good
“ truth, my soul waiteth upon God; for
“ from him cometh my salvation.” And
B does

does he not give a good reason why his soul waited upon God? It was because all his salvation came from him. And where should a sinner look, but to him that has purchased salvation for sinners, and brings it to them who find their need of it?

He then says, "My soul, wait thou *only* upon God." He hath put in another word, *only*: it is but a little one, but it is very emphatical; for it is a common case with people to make Christ half a Saviour; relying upon him, and upon themselves; saying they are to be saved by faith and works: No, says David, that won't do for me; I must have all my salvation from the Lord.

"He only is my rock;" the rock on which my heart shall rest; that is, on JESUS. And if he is not your only rock, my brethren, you'll find the rock you trust in will slip away from you. JESUS will not suffer his glory to be diminished, nor let any steal one jewel from his crown; for he is worthy of
all

all the honour that we can give him : and he is jealous of his honour : do you be jealous of his honour too, and show that you are desirous of giving him all the praise that he deserves : and, give him all that you can, you will never give him what he deserves : you will always be defective in this to all eternity ; for while we are giving to him our best praises, our obligations to him increase every day.

He then says, “ I shall not be greatly moved, while the Lord is only my rock, “ and my salvation.” I find him to be as he says ; he is my defence from time to time ; I shall not be greatly moved.

The word *greatly* is often of use to the children of God, who fall into doubts at times, ready to fear they shall fall from their confidence. No, says David ; make the Lord all your rock, and build upon him all your salvation, then you may be shaken at times, and find your confidence beginning to totter, yet you shall not be greatly moved ; the Lord

will come again, and lift you up, and cause you to rejoice in him.

But David is so pleased with the words that he hath uttered, that he repeats them over again; and he could not repeat them too often: "My soul," says he, "wait thou only upon God." Before, he had told you what was his daily use; and now he exhorts and encourages himself to go on with this waiting. Don't be afraid of your being disappointed; continue waiting and looking for the Lord; for he will never let them fail who trust in him.

Now, if David encourages himself in trusting in the Lord, we have also the same occasion; for our hearts at times are ready to sink, and to think we shall be wrong at last; therefore take David's words, "My soul, wait thou only upon God; for my expectation is from him."

But Satan may say, Where will you look and go? What says Peter? "Unto him who
" has

“has the words of eternal life.” So we may say to our souls, when they are beginning to doubt, Where would you go? Where would you find salvation in any other? Christ only has the words of eternal life,

Then he adds, “The Lord is only my defence.” I find him so, while I am trusting in him: though I am often afraid, yet he is better to me than my fears and my hopes.

Then he adds: “I shall not be moved.” Thus, by exhorting, and waiting upon the Lord, he gets more strength. He drops the word *greatly*, which he began with, when he said, “I shall not be *greatly* moved.” But now he speaks courageously: “I shall not be moved.” The Lord is my defence; he holds me up, carries me on, and at length he will bring me to himself in glory.

Then David goes on to the words in my text—“Trust in the Lord at all times, ye people.”

Now

Now he exhorts us what to do. Good advice ; the best advice ; and such as all the children of God are taking, and never find themselves disappointed : “ Trust in the “ Lord :” make him your confidence for all things : not only for all things, but at all times. When people are in peace and prosperity, they don’t seem so much to see their need of trusting in the Lord as they did ; but they are ready to drop their confidence, when the Lord has given them what they want of worldly things. Now this is a shameful practice ; and the Lord often takes away what he had given them, because they had made a bad use of it. Has the Lord given you outward peace and prosperity ? trust in him to preserve it ; for none can preserve it, but he who gave it.

But are you brought into worldly trouble, and in great distress, and know not which way to look ? You have no friend, perhaps, to go to ; and your heart is ready to say, What must I do now ?—All are forsaken me. No ; there’s one that never forsakes his people.

But

But you can see no way how you are be relieved.—What of all that ? Has the Lord no better eyes than you ? He can make a way for you, no doubt, if you trust in him. But you say, What am I to expect ? Why, that relief you want. Therefore, however difficult your worldly affairs may be, and no friend at hand to help you, there's one above, always at hand : go to him ; he will not despise the poor and destitute ; but will hear their cry, and will help them.

If he bids you come to him, and trust in him at all times, it is your business to go to him at all times ; and the more distressed your circumstances are, the more fit for God to take care of. Supposing your bosom is full of guilt, and you find trouble on the account of it ; in this case you say you can't go to Christ : That is the only reason you should go. Sinners will not go to Christ while they are at ease ; but when they know themselves to be in a lost state and condition, and when they can find no help any where else, then Jesus says, “ I am come to save the
“ lost.”

“lost.” Go your way to him. He bids you trust in him in this time, under a sense of your lost state. If you see yourselves ruined, however deplorable and wretched your case be, it is not too hard for Christ; for he receives all that come to him: not with frowning looks: no; but with a smiling countenance. “Come unto me, all ye that are weary and heavy laden: come, and I will give you rest.”

What are you to do, but to trust in him in this time of sin and misery? Go to him just as you are. Don’t be running to some of your lusts; nor imagine you can do any thing to prepare your way: but go and cast yourselves at the feet of Christ, saying, Lord, I am come as a ruined sinner: I know none can help me but thee; and thou hast ordered me to trust in thee at all times: I am come, Lord, at this time.

But, perhaps, when you are dying, your adversary, the devil, may tell you, Now, you are sick, and lying upon a dying-bed, ’tis too late

late to come now : why did you not come sooner : there was mercy to be had then : but you have out-staid your time : Christ has been calling by his word, and by his ministers, but you would not hear them ; and now he has sent the summons to you, to remove you out of this world ; and you would be glad of salvation, when you can have no more comfort here. Well, when these words, and words like these, are brought to your hearts, remember where they come from ; the adversary of your souls. O ! he does not love to see a sinner, burdened with sin, looking unto Christ.

But Satan may say, Did you ever hear of a sinner, so great as you, come to Christ, and was received by him ? Yes, tell him ; you read of a cross thief, as bad as yourself, that railed on Christ when on the cross : and when he went to Christ, he must naturally think, Will he shew mercy to me ? He asked for mercy ; and he received it. Go you and try ; that's the only way to deal with Jesus. Mind not what the adversary tells you. If

C-

your

your grief is great, confess it, and tell the Lord all your trouble ; and at the same time tell him, for he loves to be told of his word with confidence and modesty ; tell him when you go, Though your heart is discouraged, and Satan distresses you, and unbelief terrifies you, yet you have got his word ; “ Trust in “ me at all times : ” I come at this time : ’tis late, indeed : but it is in the time of life : I come to thee, Lord, and beseech thee to help me : shew thy mercy upon a poor sinner, that is come at last : I am now come, and desire to partake of that mercy held forth to sinners : Lord, send me that mercy, and I’ll shout loudest of thy children above.

There is nothing the Lord delights in more, than to have his people, when they come to him, to plead his word, and hold it fast. Though Satan is wanting to take it away from you, never give it up. Die with your souls deceived (if that is possible) in the hands of Christ. Tell Satan, Though I am as vile as any in the world, the Lord has taught me to put my trust in him : I’ll go to him, and
endea-

endeavour, by his grace, to trust in him at all times. Ah, but, says Satan, what a poor feeble faith is thine ! nothing to depend upon : sometimes hoping, and sometimes doubting ; dost thou expect the Lord will look upon thy little faith ? Yes, tell him ; the Lord does not so much look at the greatness of our faith, when we go to him, as at the reality of it. Though faith is weak, when we come before the Lord, he will receive it. He never sent any away for that : but he often reproves his people, why they don't believe more strongly. Go to him, and tell him your condition : and when you call upon him, expect an answer. Nothing pleases the Lord more, than when a poor tempted and troubled soul comes to him, as Abraham did, against hope, believing in hope. You are ready to think his was a poor hope from time to time, for about twenty-five years : but he believed in hope. And what is said of this believer in God ? That he gave glory to him.

The Lord is never more glorified, than when we go to him, relying upon his word,

notwithstanding providences, and every thing else makes against us. Yet, even then, says the poor soul, the word is for me.

Christ invites sinners to come, whosoever they are. And though Abraham against hope believed in hope, the Lord did not look upon this as a poor testimony of his faith: but we see, by his not hearkening to what he felt within him, nor to what temptations the devil cast in his way, he only looked at the word of God; relying upon his word and promise, though all providences made against him: he thereby gave glory to God.

And so it will be with us. When we find many things make against us, and have but a word of promise to rely upon, and yet hold it fast, then we are giving glory to God. What says the tried old soldier, Job, "Though he slay me, yet will I trust in him." Well said. Though the Lord seems, by his providence and dealings with me, to cast me off, and to take no notice of me, I don't mind that. The Lord says,
"Trust

“Trust in me at all times.” Go to him : lie at his feet : tell him you are come, merely relying upon his word of promise ; and that you have nothing to encourage you but his word. Put your trust in him, and you will find the Lord in due time will come and bless you.

I might mention many other times in which we might trust in the Lord ; but it is all comprised in that little word *all* : and a precious word it is : “Trust in him at *all* “times.” When you are full of fears, then you should bring the little word *all* unto him, and say, I have nothing to encourage me to come unto thee, but that precious little word *all* : “Trust in the Lord at *all* times.”

Now Satan is very crafty : he will tell poor souls, Why, what do you mean by trusting in the Lord ? What right have you to do so ? Are you a child of God ? Are you one of the elect ? You are in doubt of it every day : What have you to do to trust in the Lord ? Give him this answer : Though I am often
afraid

afraid about my adoption, and cannot say I am one of the children of God; this I can say, I am one of the *people*. What does my text say? "Trust in the Lord at all times, *ye people*." You may go with this to the Lord. And though you cannot satisfy yourself that you are an adopted child, you may say, I am one of the *people*, and will lie at thy feet till thou dost shew me that I am thine adopted child. Many are often discouraged in themselves, because they know not their election. Seek for it: wait upon the Lord: wait his time; and in due time he will make it manifest. For your encouragement, the Lord has given you these words in our text: "Trust in the Lord at all times, *ye people*." Are you not one of the people? May you not plead this with the Lord, who commands all his people to trust in him? Why, then, go to him as one of the people, and expect to receive his salvation.

Take notice; it is not said in my text, "Trust in him at all times, *my people*;" but "*the people*." Thereby he gives a general

neral order. Go to him, then, as one of the people, and expect his help.

But let us mind the next words in my text :
 “ Pour out your hearts before him.” This is a precious command. Many times the children of God are so burdened with grief, with sin, and worldly cares, they know not how to bear them ; and their bosom is full of sorrow ; so that they sit down and mourn over their hard lot. The devil dearly loves to see a child of God sit down and say, What a sad condition I am in ! Well, suppose you are ? And you say, I dare not go to the Lord, I am so miserable. Then where would you go ? You cannot be worse for it. Others are running about, from pillar to post, desiring to know what they shall do ; their trials are so great, they know not how to be delivered out of them ; and they go and ask one neighbour, and another, till they tire them all out. What does the Lord say to them ? He gives good advice. Instead of making your neighbours your counsellors, go to him, who is the chief Counsellor, and able to tell you what to do,
 and

and willing to relieve you at all times. Go to him, and say, Lord, I am come, with a heart laden with grief, and with worldly cares, and know not which way to turn myself: what must I do? The first thing he tells you to do, is, “Pour out your hearts before me.” You have been pouring them out before your neighbours; and what have you got there? Why, nothing. Then come and pour them out before me.

The word *pour* plainly signifies, that the heart is full of grief, and almost afraid to empty itself before the Lord. What does he say to you? “Come, and pour out all your trouble before me.” He is never weary with hearing the complaints of his people; therefore you should go, and keep nothing back: tell him every thing that hurts you, and pour all your complaints into his merciful bosom. That is a precious word: “Pour out your hearts before him.” Make him your counsellor and friend: you cannot please him better than when your hearts rely wholly upon him. You may tell him, if you please,
you

you have been so foolish, as to look to this friend, and the other for relief, and found none ; and you now come to him, who commands you to pour out your heart before him.

But perhaps your heart is burdened, not only with worldly cares, but with sinful lusts and corruptions. A fore burden indeed. And you are afraid and ashamed, perhaps, to go and tell the Lord all your trouble. But you need not be afraid of going, when he commands you. He knows every thing in your heart ; all worldly cares, all sinful burdens ; and when the heart is quite full, he says then, “ Pour out all before me.” Here is great encouragement for you : take the encouragement the Lord offers : go and tell him your grief and burdens.

Ah ! says the poor soul, I have been to the Lord again and again ; but I find I am sinning against him daily, and I am ashamed to go to him, now my conscience accuses me, and the devil tells me I am impenitent : then how shall I appear before Christ, to pour out my
D heart

heart before him? Go and pour out your heart before him, till that crafty devil leaves you. You have the best reason in the world to go to the Saviour. He that knows what you are ; what burdens you are bearing, and what sins you have committed ; even he says, " Come and pour out your hearts before me."

But I may add, further, Does not the Lord command me in his word, and in his prayer, to say, " Forgive us our trespasses ?" Does it not plainly intimate, that trespasses are to be forgiven daily ? Where are you to bring them, but to the Lord ? Go, therefore, and tell him, you come according to his word, to acquaint him with your sins and trespasses. Ah, but, you say, I have come so often already ; I am ashamed to come. What does the Lord say to Peter ? " If thy brother " trespass against thee seven times a day, thou " shalt forgive him." And Peter had not a little forgiven him.

Go to Christ every day for pardon. If you keep your guilt in your bosom, it will
only

only make it rankle. Tell him you are weary and ashamed of yourself; and you are come to tell him all your grief, and to beg he will come and deliver you from guilt, and save you more and more from the power of sin. Whatever burden, therefore, you have upon your heart, the Lord would not have you suffer it to rest there; for if you do, it will make you feeble by and by. But when you find your breast full of trouble, remember his kind word to you; "Come, poor soul, and "pour out your burdens before me." Pour out your whole hearts, and let him know every thing that distresses you.

But what follows in the last words of my text, "God is a refuge for us?" O! these are precious words. We may look round about us again and again, for a place of refuge, for a person to apply to for help, and we shall find ourselves frequently, if not continually, disappointed. Therefore the Lord tells his people, for their comfort, that God is a refuge for us. Are you poor? the Lord is rich. Can you find no refuge in your fel-

low-creatures ? and have you no where to fly to ? Go to the Lord.

It is very strange, that when the Lord has all things in his hands, and all love in his heart, and advises his people to come to him, telling them that God is a refuge for them ; yet they delay often to come : they had rather find refuge from a fellow-creature, than from their God. They that have learned to trust in the Lord, they know what precious words these are, “ God is a refuge for us.” Come, and try ; and you shall find him so too.

The devil will often be telling you who are the people of God, There is no help for you, even in your God : you have been seeking for help a long time, but have found none ; what will you do now ? Why, tell him, you will go to him that says, “ God is a refuge for “ us.” But the devil will say, You are so poor, and so despicable a creature : what, can you think Christ will take any notice of you ? Why, perhaps your own brethren are ready to over-look you ; and the world despises you ;
and

and you think Christ will take notice of you! Tell the devil, Yes; he never fails them that trust in him. Whatever your circumstances may be; though you may look all around you; this and that way, and find no place to fly to; no refuge for your souls; God, the faithful God says, he is a refuge for you. Trust him: go to him accordingly: look unto him at all times. Let your condition be what it may; be it ever so deplorable and wretched, yet the Lord tells you, when you go, I am a refuge for you.

Be sure, if you forget every part of the Sermon, carry this home with you, "God is a refuge for me." Therefore, though I find no help in myself, nor in creatures, yet there is help enough in God: all my help is laid upon him; and he tells helpless creatures, "I am a refuge for you."

Hear it, ye poor burdened finners; and thank him for his kind word: Go to him, to have his promise fulfilled time after time. Yet a little while, and he will bring you to
his

his kingdom, where you shall live and reign with him for ever.

Are you sick, and in great distress, and no friend to apply to, and ready to say, What must I do now? Why, my text tells you what you are to do at all times. Whatever your case is; whether sick, poor, naked, or wretched, then come to the Lord; he says, "I am a refuge for you."

But you say, Lord, I have been sinning against thee time after time. I know it, says Christ: but if you come, weary of sin, and desirous of gospel-rest, you shall find I am a refuge for you.

But you say you come so often, you are ashamed to come. That may be a good argument to keep you from your fellow-creatures: you have been knocking often at their doors, and they are ready to say, You came to my house the other day. Well, say you, may I not come every day. No; you find no such help from man. But if you are going to
Christ,

Christ, he never complains of your coming too often, but is better pleased with those that are ofteneft knocking at his door, and looking to him for the help he has promised.

And ye that are poor in spirit, that cannot find relief from yourself, nor from your fellow-creatures, go to Christ, and he will be ready to help you: "God is a refuge for you." O think of that word, whenever troubles enter into your mind. Repeat them again and again; and shame the devil out: tell him, Though every thing looks black, yet "God is a refuge for me." Are you to believe the devil or God? Keep these words always in your mind; for all of you will be in such circumstances, at times, as not to know where to go, nor what to do; then these words come sweetly into the bosom, "God is a refuge for me." He loves to help the helpless, to hear the poor wounded soul, and to save the guilty sinner: while he is doing this, he is acting the part of a Saviour, and brings glory to himself.

But

But I might add, that no one knows the compassion that is found in the heart of Jesus, but himself: therefore, when you go to him, don't entertain any unkind thoughts of him; for he invites all sinners to come to him, all poor and wretched sinners; and he that invites us to come, has blessings to dispose of. Keep the last words of my text evermore in your mind; they will be of use to you, living and dying, sick or well: whatever circumstances you are in, you may find the want of such words as these, "God is a refuge for us." Take heed, when you go to him, to do as David did; plead his word with him. This is one part of the Christian's duty, which he often neglects. David says, "O keep my soul, and deliver me." What then, David? Why, says he, "for I trust in thee." He pleaded the Lord's word, and so may you.

The promises in the Bible are free for all who see their need of them; and the Lord has told thee, if thou trustest in him, thou shalt never be confounded. But perhaps you are thinking, If I trust in the Lord, I shall be
con-

founded: and suppose you are, you will be no worse than before: you will lose nothing by your trusting, even though it shall not be fulfilled. But remember, the Lord will never suffer his promise to fail: "Faithful is he that hath promised." Though you may often doubt of his performing, he never did, nor never will fail. Therefore, "trust in the Lord at all times, ye people: pour out your hearts before him" in every time of trouble.

I do not know a more precious verse in the Scriptures than my text: "Trust in him at all times, ye people." Though at present you may not know whether you belong to the family of God, trust him you are of the people: here hang, till he gives you better support. And when you find your poor bosom laden with cares and grief, whatever causes your distress, the Lord knows very well: if you keep it back, it will make you worse: therefore do as the Lord says; "Pour out your heart before me:" tell me all your grief; make me your counsellor and

E

friend

friend, and you shall find what a counsellor I am ; and I will remember to comfort you in the worst state you can be in.

In health and in sickness, in life and in death, this will apply to Jesus : “ He is a refuge for us.” What would you even wish more ? Go, then, unto him : doubt no more : cast away your doubts and fears : trust in him ; if you cannot with full assurance, do it with some assurance ; with a little faith, and expect more. Remember, the Lord loves to increase what he has given, and to build you up in faith and holiness.

I would say a little more ; but I find my strength begins to fail. I am glad, and I am thankful, that the Lord has held me up hitherto, blessed be his name. When I begin to totter, and when I experience infirmity, I am ashamed I should ever entertain a doubt of him. May these words be impressed upon my heart : “ God is a refuge for me : ” and may he fix it on all your hearts.

And

And now I conclude my subject. I came up to you trembling, but the Lord has carried me through, blessed be his name : and I look to him to carry me home ; for I have no feet of my own to walk with. But the Lord can hold me up, till I have done my work, and then he will put an end to my labours. Thanks be to his name for calling me to preach out of doors. It is the glory of a creature to publish the fame and salvation of God.

I must now speak a little by way of taking leave.

Lord, I beseech thee to pour thy blessing constantly upon this congregation : thy power and glory let it be made manifest among them. Open the eyes of those that are spiritually blind, deaf, and dead. Comfort the mourner. Strengthen the weak, to go on their way. Build up thy church upon their most holy faith. May this house be filled with thy presence. Bless every hearer that attends here from time to time ; and may the Lord

delight in them to bless them ; and may they excell in his blessed service. May this ever be an house for God ; kept from error ; kept in union ; going on their way ; looking and longing for the coming of their dear Lord,

Bless all the Ministers that labour here, occasionally and statedly. Fill their mouths with thy truth. Warm their hearts with thy love. Keep them evermore in the faith ; zealously disposed to exalt the honour of a dear Redeemer, and to promote the salvation of sinners.

And may the Lord bless the Trustees. Lengthen out their days. We bless thee that they have been faithful and true to their trust. Give them, Lord, the comforts of thy Holy Spirit. Enable them to go forward yet for a while ; and bless their labours ; and may they see that the people honour them for what they have done. May there never be wanting faithful men to succeed them ; nor faithful ministers to labour among them. And as one of the Trustees has been lately removed

removed from them *, the Lord direct them in the choice of another. Be gracious to their partners in life : impress their souls with thy precious love : strengthen them, quicken them, and build them up : may the Lord delight in them, and water their souls from time to time ; causing the seed of grace, that has been sown in their bosom, to bring forth fruit to life eternal.

The Lord remember all the children for good ; causing them to receive a blessing from the Lord, and righteousness from the God of their salvation.

And now, Lord, I must take my leave of this chapel, which I have long visited. O ! keep them continually in thy fear ; and bless them abundantly with all spiritual blessings. May they evermore delight in the Lord, and the Lord delight in them to heal them.

I know not whether I shall ever return any more ; nor is it needful for me to know ;

✠ Mr. Mills,

but

but this I know, if the Lord continues my life, and allows me some measure of strength, I shall crawl up again. In the mean time, think of a poor crawling creature when you are upon your knees, and put up a short petition to the Lord, that he would bless me, pardon me, sanctify and prepare me for his kingdom and glory. Amen and Amen,

May the peace of God, that passeth all understanding, keep your hearts and minds in the knowledge and love of God, and in the fellowship of his Son, Jesus Christ our Lord. And may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. Amen.

F I N I S.

A P P E N D I X.

[In the course of business, the following Letter was received by the Publisher, two days after the much lamented death of Mr. BERRIDGE; and gave birth to the ELEGY which has been published on the occasion, and hath given so much pleasure and satisfaction to the generality of its readers.]

POTTON, JANUARY 22, 1793.

MY DEAR FRIEND,

YOU will be ready to say, What tidings brings this messenger, which follows the other so close *? My friend, heavy tidings; or at least from the subject of a much afflicted heart this evening. This afternoon, about three o'clock, our dear pastor, Mr. BERRIDGE, exchanged this mortal life, for an eternal unchangeable state of bliss. Oh that the Lord, whom he now beholds without a veil, may in mercy think upon his little flock, and provide for it.

We had a meeting this evening for prayer; an affecting sight! I believe not a dry eye in the place, while we sung (or attempted to sing) a

* The Publisher had received a Letter from his friend, on the Saturday before; in which he informed him that Mr. Berridge was very ill.

Hymn

Hymn suited to our distressed state, as a people or flock left destitute of an under-shepherd.

I saw him this morning ; but he was not able to speak ; nor has he spoke any thing to signify since last Sunday.

He has been very happy during his illness, being well assured he was drawing very near his beloved Father's house ; sometimes using this and the like expression—" Yes ; and my children too " will shout and say, Here's our father coming."

His Christ was very precious to his longing soul. And now all his desires are granted, respecting himself. May his and our compassionate Lord grant his desires, and answer his prayers for his mourning flock.

Yours, &c.

J. BELLMAN.

9 AU 67

PERHAPS it may be a gratification to many of the friends of Mr. BERRIDGE, who live at a distance, to be informed of the respect that was shewn him by his friends in LONDON.

The news of his death was very unwillingly, and with much reluctance, believed. But no sooner was the news given credit to, than deep sorrow and regret filled the bosom of every one that had sincere love to the deceased ; not for his loss, but for the loss the church had sustained. A loss indeed !

The pulpits of his two long beloved Chapels, at Tottenham-Court-Road, and the Tabernacle near Moorfields, were decently hung with black. On the Sunday morning after the interment, a funeral Sermon was preached at the former of these places, by the Rev. Torial Joss, on John i. 47. " Behold ! an Israelite indeed, in whom there is " no guile ! " At the latter place, and at the same time, a funeral Sermon was preached by the Rev. Matthew WILKS, on John v. 35. " He was a " burning and a shining light. " When a just tribute of respect was paid to the memory of Mr. BERRIDGE, by each of these Gentlemen.

O that the Lord of the harvest would send forth many such faithful labourers into his harvest, who, like him, would be willing to spend and be spent, for the glory of their Lord, and for the good of souls !

**BOOKS Printed and Published by J.
CHALMERS.**

BOSTON'S Treatise on the COVENANT OF GRACE,
in Nine Sixpenny Numbers.

BOSTON'S CROOK IN THE LOT, in Three Six-
penny Numbers ; or 2s. bound.

The above are printed uniform, and may be had bound
together, or sepearte.

**The Watchman's Answer to the Question, What of
the Night.**

**The Practical Improvement to the Watchman's
Answer.**

The Glory of the Church in the latter Day.

**Faith in God, and his Word, the Establishment of
his People.**

The above four Sermons, by Dr. Gill, 6d each. They
are justly called his Prophetic Sermons, as they point out,
and refer to, the Times we live in, though they were
preached above forty Years ago.

**An entire new Spelling-Book ; or, a Sure Guide
for all Youth. With Recommendatory Prefaces,
by the Rev. Mr. Romaine, A. M. Mr. Platt, Mr.
Towers, Mr. Crole, &c.**

The above Spelling-Book is particularly adapted for
Sunday-Schools, or religious Masters ; the Lessons being
entirely taken from the Scriptures of the Old and New
Testaments. Good allowance to those who take a
Quantity.

Mr. Hart's Hymns.

A new small Edition, Printed on Writing Paper, Price
2s. Bound.

**Grosvenor's Mourner ; or the Afflicted Relieved.
Recommended by Mr. Hervey. Price 1s. 6d.
bound.**

A LIST OF BOOKS.

Religious Courtship; being historical Discourses on the Necessity of marrying religious Husbands and Wives only; as also of Husbands and Wives being of the same Opinions in Religion. Price 1s. 6d. sewed.

A Short Account of the last Days of the Countess of Huntingdon, by the Rev. T. Haweis, LL. B. her Chaplain. Price 6d.

The Advantages and Disadvantages of the Marriage State, as entered into with religious Persons, represented under the Similitude of a Dream. Price 3d.

A Serious Letter; with a Word to the Backslider; another to the unfeeling Brother; and one to the Formalist and Pharisee. Price 2d.

The Pause; Where shall I be in Eternity. Price 2d.

A serious and important Question, Am I in the Road that leads to Heaven; or in that which leads to Destruction. Price 1d.

The Rose of Sharon, a Poem. Price 1d.

A Letter to a Methodist, on Degrees of Glory, Price 1d.

The Experience of Miss F. M. Price 1d.

The Life of Faith, a Letter found in the Study of a late eminent Divine. Price 1d.

February 1, 1793.

P R O P O S A L S
For PUBLISHING by SUBSCRIPTION,
A New, Elegant, and Correct Edition of
H U M A N N A T U R E,
IN ITS
F O U R - F O L D S T A T E,
OF
Primitive Integrity, entire Depravation, begun Recovery, and Consummate Happiness or Misery;
S U B S I S T I N G I N
The Parents of Mankind in Paradise, the Unregenerate, the Regenerate, and all Mankind in the Future State.
IN SEVERAL
P R A C T I C A L D I S C O U R S E S.

By the Reverend and Learned
Mr. THOMAS BOSTON,
Late Minister of the Gospel at ETRICK.

Mr. HERVEY's Recommendation of the above Work.

WITHOUT saying any thing himself, the Publisher begs leave to lay before the Public what the great Mr. HERVEY has said of this intended Publication, in the first volume of his *Dialogues*: "See this work of grace, and procedure of conversion, more copiously displayed, in a valuable piece, entitled, *Human Nature in its Fourfold-State*, by Mr. BOSTON, which, in my opinion, is one of our best books for common readers. The sentences are short, and the comparisons striking: the language is easy, and the doctrine evangelical: the method proper, the plan comprehensive, the manner searching, yet consolatory. If another celebrated treatise is styled, *The whole Duty of Man*; I would call this, *The whole of Man*; as it comprises what he *was*, originally: what he *is*, by transgression: what he *should be*, through grace: and then what he *will be*, in glory."

Conditions. I. That the Work shall be printed on a fine Demy Paper, and a beautiful large new Type. II. That a Number, consisting of Forty-eight large Octavo Pages, shall be published every Fortnight, Price 6d, payable on Delivery. III. That the whole shall, without failure, be comprised in Ten Numbers. IV. It is intended to publish the first Number as soon as a sufficient Quantity of Subscribers can be procured.

It is requested, that those who please to encourage this new Edition of Mr. BOSTON's FOURFOLD-STATE, would send their Names, as soon as possible, to the Publisher, J. CHALMERS, Printer, No. 81, Old-Street; or to any of the Booksellers mentioned in the Title-page of this Sermon.

